THE

Western Conference News Letter

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A question that is being discussed on the Pacific Coast is, "Do preachers evade the living questions?" The answer from more than one source is that they do. It is difficult to determine just what a "living question" is, because it depends upon the point of view. What is a living question and vital issue to one may not be so to another. Humanity is in all stages of development and the questions that one has put behind another has just arrived at. It seems that this discussion was started by a remarkable editorial that appeared in a recent number of the *Christian Register* on "The Future of the Church." In this editorial it was pointed out that the origin of the Christian church was lowly, but now it has become the religion of the well-to-do and rich while the poor find little comfort or faith in it, at least in its Protestant form. Then the editorial went on to say that a new vision of the Messiah is needed to lead the humble and lowly to the feet of the consoler and comforter. Probably no one read this without being stirred, but any action that was inspired was as diverse as the view points. Some seemed to see in socialism the needed vision, and others in individual character. It is quite probable that those of each of these antipodal schools of thought feel that the other is not touching the vital issues of the day; yet each side is equally working for the kingdom which is to be.

It is certain that a perfect order of society can not be obtained by very imperfect men; it is also certain that none but imperfect men can be produced by an evil social order save in rare instances where right conditions accidentally meet to produce an essentially ideal character. He who works to better human character by an appeal to the good and true, equally with him who seeks to better the conditions of life, is a benefactor and deals with vital issues. High character will ever create an environment that corresponds to it, and any attempt to force the environment of nobleness upon that which is essentially low is dangerous. Character and environment are both the product of growth. Ten years ago both individual character and a better order in social affairs seemed hopeless of attainment. One felt that the people could not be trusted to elect officials. If the class of men elected were to have the enormous powers that socialism would give the new order would mean practical slavery for those not of the party of the "boss." Also the rapid acquirement of economic power by the trust magnates was a menace that socialism alone seemed the remedy for. Today quite a different aspect of affairs is seen. The "boss" has been overthrown in many of his own strongholds, and those who are left in power cower in fear. The powers of government have been invoked to check the methods whereby criminal greed was destroying all opportunity for initiative and fair competition. It now looks as though we may be wise enough to avert all of the threatened evils and found a brotherhood, not on material considerations but through a spirit of fair play and brotherly interest.

There certainly is no pulpit in our body that is not contributing directly to the solution of all social problems, for when has character ever been found wanting in its endeavor to rightly relate conduct? Nor do I believe that the pulpits of other sects are lacking in the high qualities needed for human uplift. The needs of their hearers are not the same as ours, but their usefulness is not less.

It oftentimes seems that the pulpit is aggressively independent. That the word uttered by one type of preacher does not please his opposite type should not be set down to hypocrisy nor lack of interest in vital matters, but to a different point of view. Sympathy ever hails every worker for righteousness as a fellow laborer aiding to bring about the self-same kingdom of God upon earth even though his tools be awkward to us and his methods different from ours.

SELFHOOD AND UNSELFISHNESS.

"It is with renunciation," says Carlyle, "that life may be said properly to begin." Self-assertion is the characteristic of the child and the weakling. Renunciation is the indication of manhood. A little self-denial is necessary even to good breeding. Greatness may be measured by the degree of its power in special cases. The noblest manhood is characterized by the addition to renunciation of unselfishness of life and effort. If you look upon the passing of Jesus as the shedding of good, red blood for the salvation of those who should follow, you do well to shudder at the mention of the words renunciation, unselfishness, sacrifice. But, if you look upon Jesus as one of the happiest men who ever lived in that he found himself, you will rejoice that they have been made living words in our experience. Sacrifice, if it be but the throwing away of life and energy is a terrible thing; but sacrifice which means the giving up of selfish thoughts in order that self may be thrown into the work of the world is a glorious thing. Such sacrifice means always that the world has found a man and that the man has found himself.

To own oneself filled with the worship of the infinite Truth, Goodness and Beauty, is to have made progress. But this is only a slight advance, and its fruits may be as selfish as are the requirements of brain and muscle. The worship of the stars would have meant little to man had it not taught him the worship of the worm under his foot. Likewise, the worship of the Infinite means little for us if it does not beget reverence for God's image in the low and debased in human kind. "Some habitual association with the poor, the dependent, the sorrowful," says Martineau, "is an indispensable source of the highest elements of character." Months of study

may not teach the student so much about himself as he will learn in five minutes of effort to teach others. A calendar year of beautiful worship may not do a church or a worshipper so much good as one whole-souled attempt to serve a person or a community in the time of soul distress.

It must be observed, however, that the religious person will do his kindness with entire forgetfulness of self because of reverence for what is oppressed. It is a pleasant thing to dole out relief to persons in distress when your philanthropy nets you four per cent. It is the natural thing to be nauseated by the filth and degradation you behold in the hidden places of a great city and to wish for reasons of public health and economy to replace them by cleanliness and education. It is quite another thing to take the trembling hand that needs guidance, to spend the time and nerve necessary to lead men and women out into the light, just because behind the squalor and inertness you see the dignity of manhood and womanhood. The beloved servants of the people go about on their divine missions silently and unselfishly.

In our moments of elevation, we know that we ought not to serve men for fame or profit; but just because the glory of the Infinite which has been revealed to us seeks to be reflected in our lives. At such moments we realize what Jesus may have meant when he said: "I seek not mine own will, but the will of the Father which hath sent me." There is that in this short statement by the Master which casts light on his life's history and gives us the mainspring of his nobility and kindliness of spirit. His was not the restlessness of the search for fame or profit, but the happiness of disinterested, untainted activity among his fellows.

In every province of activity, the truth is too often obscured by interest, fear and ambition. Alike in our judgment of our relation to our fellow beings, and in our judgment of our own moral conduct, we need the indwelling of the pure and unselfish spirit.

ROBERT EWART RAMSAY.

Humboldt, Iowa.

AMONG THE CHURCHES.

Pueblo, Cal. Rev. Geo. H. Rice, who has faithfully served this society for three years, has resigned to take charge of our church at Pomona, Cal.

Quincy, Ill. Rev. C. F. Elliott has accepted a call to this pulpit, made vacant by the death of Rev. C. W. Pearson. He begins his ministry in Quincy the first of January. It will be a home-coming for Mr. Elliott as he was for seven years a member of the Illinois Conference, being located during that time at Hinsdale.

Greeley, Colo. Rev. T. C. Brockway, formerly of Dunkirk, N. Y., has been called to succed Rev. C. F. Elliott in the pastorate of our church in this beautiful little Colorado city. Mr. Brockway was for five years minister of the Dunkirk society when ill health caused him to resign. It is gratifying to know that there will be no interim between pastorates at Greeley.

Streator, Ill. Rev. E. A. Cantrell of Luverne, Minn., has been called to the pastorate of this church. Mr. Cantrell has accepted, and will begin his work in Streator the first of the new year. It is gratifying to announce that the long quest of the Streator church is at an end and that it has now the minister of its choice under whom this important work will be carried forward with its former vigor.

Milwaukee, Wis. Rev. James C. Hodgin presented his resignation that he might accept a call to the pulpit of our church in Ann Arbor, but his devoted and loyal people in Milwaukee would not permit him to go, because they felt that the future of their church was at stake. Mr. Hodgin withdrew his resignation before the storm of protest and the happy relations of the past four years continue.

Chicago, Ill. At a meeting of the Directors of the Western Conference, it was voted to put a telephone in at Headquarters. At the same meeting it was voted to hold the next Annual Conference at Chicago,—the Conference to be the guest of Unity Church. The meeting last year was held in the new edifice at Cleveland and this year's meeting is to be equally fortunate. Unity's new church building is rapidly nearing completion.

Chicago, Swedish Society. This church has been having an experience unique in our day. Its minister, Rev. August Dellgren, has been holding a series of debates with the minister of a Swedish Adventist church. A generation ago debates upon theological subjects were common among English speaking ministers, and may become so again with a revival of thought in religion, our Swedish people are giving evidence of the same earnestness that possessed our fathers in the faith.

Louisville, Ky. This state of intense conservatism in religion is beginning to be aroused by the preaching of Rev. Mr. Ramsay. His sermons are published frequently in full by the Louisville papers and have been reprinted by the Lexington *Herald*. These have brought a hornet's nest about his ears. The orthodox ministers of the state have united to denounce his views. This discussion will clear the theological atmosphere of Kentucky a bit mayhap. At any rate in this age of the world it is a good thing for liberals to get orthodox clergymen upon record as believing in a personal devil, a material hell and other supposedly outgrown beliefs. It points to a need for better and saner views of life.

St. Paul, Minn. The dream of years was fulfilled by our society in St. Paul when it dedicated its new house of worship Sunday, Dec. 10. It was an auspicious occasion. The splendid edifice was crowded with the members and friends of the church both morning and evening to participate in the services of dedication. The formal dedication was conducted, according to our congregational manner, by a responsive service between minister and people. At the morning service the minister, Rev. R. W. Boynton, preached the sermon, and an address was made by Rev. Samuel McChord Crothers, D.D., a beloved minister to this church in former years At the evening service Mr. Crothers preached the sermon and addresses were delivered by several neighboring clergymen of other denominations followed by the closing address by Mr. Boynton. Unitarians everywhere will rejoice with Mr. Boynton and his people over their achievement.

Indianapolis, Ind. On Sunday, Dec. 10, Rev. F. S. C. Wicks was installed as minister of All Souls Church. It was an occasion rendered memorable by the enthusiasm and earnestness of the members of this society and the high courage and devoted spirit manifested by Mr. Wicks. He had given expression to these qualities by leaving Boston where the name Unitarian is at least respected to go to a place where, though culture prevails and intelligence is high, our cause has its way to make and a high reputation to earn. Mr. Wicks has accepted the challenge that the situation offers. Rev. Mr. Hawley, who was to have preached the sermon, could not be

present on account of illness. Rev. W. H. Ramsay took his place upon the program and gave a strong presentation of our claims upon the allegiance of thoughtful men. Rev. Marion Crossby of the Universalist church and Rabbi Morris M. Feuerlicht took part in the service as did also Miss Fannie Field of Cincinnati, and the Secretary of the Western Conference, Rev. W. M. Backus. Mr. Henry B. Heywood, chairman of the society, extended a welcome from the congregation.

In anticipation of this event the church edifice had been remodelled at considerable expense. Everything promises well for a long and happy pastorate.

In answer to the semi-annual appeal the following contributions were received from churches:

Ann Arbor, Mich.	$10.00
Buda, Ill	10.00
Burlington, Iowa	5.50
Geneva, Ill	10.00
Keokuk, Iowa	10.00
Milwaukee, Wis	102.50
St. Louis, Mo., Unity	50.00
St. Louis, Mo., Messiah	77.00
St. Paul, Minn	5.25
Sioux City, Iowa	5.00
Washta, Iowa	2.00
	$287.25

From individuals—

Mr. A. R. McAlpine, Chicago	$1.00
Miss Emma C. Low, Brooklyn, N. Y.	1.00
Rev. Wm. C. Gannett, Rochester, N. Y.	1.00

THE LONG DAY.

"The Long Day," is the story of the life of a working girl in New York City, told as by herself. It is an admirable piece of writing. Tolstoy says that true art enables others to see and feel what the artist sees and feels. If this be a true definition, the author of this book is an artist. From the first morning when she wakes to loneliness and homesickness in the wretched garret room in the great city, through the years to the somewhat prosperous days at the close, the sympathetic reader is part and parcel of it all.

It is said to be a true story. In answer to inquiries of the critics the author says: "This is not the story of an experiment like that of Wycoff's 'The Workers.' Every word in 'The Long Day' is true. Every character I have had occasion to draw, or even to mention casually in the unfolding of my story is some particular woman, or girl, or man with whom circumstances threw me into more or less intimacy during my long, hard apprenticeship as a working girl in the City of New York.

It is not necessary in commenting upon this most significant book to take the time to pass in review the details of the story told by this young woman. It is a book that must be read and read thoughtfully if one would learn its lesson. But it suggests four questions that are of great importance.

First: What is the relation of the working woman to domestic service? At a crisis in her history, when all her belongings, except the clothes she was wearing, had been destroyed by fire, at a time when she had no work and no prospect of any, a woman asked her to go into such service. Our heroine replies: "No I do not want to do such work." "I can do nothing for you then," replied the would-be helper, and our working girl concludes by saying: "I was not sorry for having thus bluntly declared against wearing the definite badge of servitude."

It is assumed by our author that the working woman is to work in shop, factory or store. No hint is given that in any way she is concerned with the domestic problem. This is significant and emphasizes a fact that many housekeepers are slow to recognize, that practically the individual maid in the individual kitchen is a thing of the past. All forms of house work and kitchen work are fast being specialized. In other words, a revolution is now going on in domestic affeirs that is as far-reaching in its effects as was the revolution that introduced the factory system of manufacture. Revolutions always work hardship but such hardship may be lightened if men and women face the changed conditions and make ah intelligent effort toward readjustment.

Another question, equally as important is, why did this young woman go to the city at all? According to the story she was a country school teacher in Western Pennsylvania, In this country neighborhood she had at least a decent living. At the cost of everything that made for physical comfort she exchanged this life for the horrible one pictured in the story. Why did she go? When she discovered what the conditions were under which she must live why did she not return? No word in this deeply suggestive book hints at an answer. Is the mania for going to the city another inexorable law of human economics? If so, then other readjustments of human society must be made that will be more far-reaching in their effects than those in regard to domestic service.

Another question suggested by the book is: Why was the church of so little help to this woman? She says: "In the days when I could see no silver lining in the clouds I tried going to a Protestant church, but I soon realized the alienation between it and me. So I ceased my pretension of going, thus allying myself with that great aggregation of non-church-going Protestant working women who have been forced into a resentful attitude towards that which we should love and support."

These words evidently have had some effect in the City of New York. The Rector of the Church of the Ascension recently used this book as a text for a sermon in which he said, that if every member of his congregation would read this record, the parish would accomplish more for the social and civic righteousness of the city in a year than it otherwise would in five years.

But far more important than all these questions is the one that is fundamental to the whole situation: Will it be possible to change in the least degree the present condition of working men and woman under the present economic system? Is not the attempt to do so as futile as were the efforts of the old Dane, King Canute, when he said to the approaching waves, "Here shalt thou stop?"

"The Long Day" is a book for all thoughtful people to read. It is important, not so much for what it says as for what it suggests, It is important, not so much because the reader is led to exclaim: "How sad it all is!" but, because, it is to be hoped that he will also ask: "What are we going to do about it?"—*Eleanor E. Gordon, DesMoines, Iowa.*

The passing of the years should teach us confidence. We see that while the best that is prophesied is not realized, neither is the worst. Some progress is made each year in social well-being, the aggregate of which is the civilization that we enjoy.

ALLIANCE NOTES.

WHAT IS BEING DONE BY SOME OF OUR BRANCHES.

OHIO.

Toledo. Our all day meetings are very much enjoyed —luncheon is served at the church by individual contribution. There are usually about thirty present. At two the business meeting is called. All Alliance business is then fully discussed and plans made for future work. After this is finished, a paper is read on famous Unitarian women. The semi-annual church supper was held Nov. 17th. It was a very pleasant affair and largely attended. A program was given in the church parlor after the supper by different speakers; much laughter and good fellowship was enjoyed and a general enthusiasm was promoted. The annual bazaar was held December 8th.

ILLINOIS.

Alton. Anna D. Sparks Society. The membership of this society remains the same, but the enthusiasm increases constantly. With a church debt harder work is called for. The annual sale was held December 8th.

Alton. Ladies' Aid Society. This Branch has been very busy preparing for the Illinois State Conference and making ready the new church building for this first use. New chairs for the Sunday School room, also a range and dishes for the kitchen were supplied. They have also put two memorial windows into the church.

Buda. The secretary writes: "We have kept alive our sewing meetings during the summer, and since Oct. 1st have revived the social side of our work. We gave a successful Halloween social and are now preparing for bazaar and dinner on Thanksgiving day. The very liberal responses received from some of our sister Branches with many words of encouragement have cheered our hearts, and while we seem always to represent the "Marthas" and are "cumbered with much serving," we are getting with it glimpses of the better part and trust that the time will come when we can enter into the work in a broader way.

Chicago. Church of the Messiah. The Woman's Alliance began its meetings the first of October. They are trying a new plan which is very successful. They meet and sew Friday afternoon in the church parlors, serve supper at 6:30 and have a lecture at 7:30 by Mr. Pulsford. Over a hundred people have attended each lecture given so far. A reception was given Mr. and Mrs. Pulsford on October 13th. The annual sale and supper was held December 8th.

Unity. This society is working actively with good attendance at the weekly meetings. The new church with the parish house, now in process of erection, are the chief objects of interest. It is planning for an Easter sale and supper, which it hopes to hold in the new parish house, the proceeds of which are to go towards the furnishing of the same. Books are being collected for a traveling library, and the Cheerful Letter Committee reports about a dozen correspondents.

Third Church. This Branch meets regularly with usual good attendance and interest. It has all day meetings and luncheon is served. On November 24th the annual bazaar was held and proved a success in every way. The first literary meeting was held October 10th when Miss LeBaron read Mr. Savage's sermon "Unitarianism a Positive Faith," with general discussion.

First Swedish Unitarian Church. At the meeting of the women of the First Swedish Unitarian Church of Chicago, on November 22nd, it was resolved to ask for admission as a Branch of the National Alliance of Unitarian and Other Liberal Christian Women, and this application with membership fees was sent to the treasurer at Boston. The secretary states: "We are only ten members and cannot do very much, but we will do our best." The officers are: President, Mrs. H. E. Tideman; Secretary, Mrs. August Dellgren, and Treasurer, Mrs. A. P. Stielhammer.

Evanston. The Evanston Branch began its work with good courage in spite of the loss of three of its members, who have moved to other cities. The Alliance meetings are to be devoted to literary subjects, the first one being a reading of Chadwick's "Old and New Unitarianism," followed by discussion. The women are sewing for the Needle Work Guild. The Post Office Mission committee has ten correspondents.

Geneseo. This Branch holds meetings once a month with an average of 12 present. It listens to readings by some member. Have had Mr. Savage's sermon on "The Federation" and his "What his Christianity?" is to follow. Will hold its annual sale in the spring.

Geneva. The Society here entertained the Associate Alliance in June. In August it celebrated the 89th birthday of its oldest member. It is holding regular meetings for sewing. On October 13th Dr. M. Rowena Morse, the new pastor, read an interesting paper on "The Awakening of China." A banquet was held on October 27th, at which the following toasts were responded to: "The Little Church with a Great Cause," "This Side the Valley," "Our Hostesses," "Our Outlook."

Hinsdale. This Branch is active, with good attendance at weekly meetings. The preparation for the Christmas sale, which was held December 8th, kept it busy. In October the men were invited to take charge of a supper for the benefit of the Alliance, and they responded heartily, taking entire charge, soliciting, planning, cooking and serving, and cleared over $73. Mrs. J. T. Sunderland spent an afternoon with the Branch recently and gave an interesting account of the church activities in Canada.

WISCONSIN.

Mrs. Wingate of Milwaukee sends the reports of the Wisconsin Branches in place of Mrs. Upham who has been ill for several months, and though improving is not yet able to take on any extra duties.

Madison. The Madison Branch has two meetings a month, one held at the home of the members for all day sewing with luncheon. On the last Saturday of each month a reception with a literary program is held in the church parlors. Have held annual sale, making over $100.

Kenosha. The Branch here has bi-monthly meetings. Instead of making articles for sale the members agree to pay ten cents at each meeting whether present or absent. Each alternate meeting has a literary program. The first meeting had for its topic "The Puritan: His Power in the Reformation." Another given by one of the youngest members was on James Whitcomb Riley. A fall rummage sale brought $65 into the treasury.

Milwaukee. The Milwaukee Branch holds regular monthly meetings. In October a social was held at which many contributions of one dollar were earned and given, the donor telling in rhyme how it was earned. Forty-nine dollars was realized, and a November sale

and supper netted $270. A gentleman of the parish made souvenir postals of the church and parsonage, which have been sold for the benefit of the Alliance, clearing $5. At the October literary meeting a paper on the "Pressure of Modern Life" was read. Mr. Hodgin will speak on the Greek Drama at the November meeting.

Neillsville. From the discouraged condition of last year the Branch has risen again and reports regular meetings, and it is preparing for a Christmas sale.

MISSOURI.

St. Louis. Church of the Unity. This church has heretofore maintained two organizations, namely, "The Unity Working Society" and "Unity Branch of the Woman's Alliance." It was recently resolved that this arrangement having proved cumbersome and unsatisfactory, the memberships of the two organizations being in large measure the same and the work they do, the aim they cherish, and the cause they seek to promote being also the same, it is clearly desirable that this work be unified, simplified aud made more effective by substituting a single organization for the two which now exist. It was resolved that the "Unity Working Society" hereby drop the name which it has heretofore borne and take the name of the "Unity Branch of the National Alliance, and that the officers of the "Unity Working Society" are to be the officers of the organization for the remainder of the year. These officers are: President, Mrs. Anthony Ittner; Secretary, Mrs. Josie Kuhnen; Treasurer, Mrs. Phillips.

THE CHICAGO ASSOCIATE ALLIANCE.

The second meeting of the year was held at eleven o'clock December 7, at the Church of the Messiah, with the President, Mrs. Backus, in the chair. There was an attendance of 65. After the usual business the president stated that a motion for a telephone for the Unitarian Headquarters, carried at the last meeting, with the understanding that the price was to be $36 a year, was ineffectual, because of the fact that the company will not place a telephone in an office for less than $72 a year. After some discussion a motion was made and carried that the Alliance assist in defraying the expense of a telephone to the extent of $25 a year.

Mrs. H. W. Brough, chairman of the Religious News Committee, gave an exhaustive report.

The program for the day, nominated Western Conference Day, was the result of the desire of a few that some practical work should be undertaken by the Alliance. Mr. Backus, Secretary of the Western Unitarian Conference, gave a most inspiring address on the work of the Conference. He said: "I am glad of the opportunity to speak because it seems to me there are few who are interested in the organized work of the Conference. It is the fate of every organizer to find that people don't care for the organization. The worker whose vision is practical dies in a moment, the dreamer lives always. People like those who color things with a rosy hue, but the worker who achieves things is never popular. The reason Jesus lives to-day is because he never outlined a program—he was a dreamer of the Kingdom of God. The practical man's reward is his usefulness.

"The leaders of our thought—of Unitarianism—dream concretely, work concretely. They are, however, more thinkers than dreamers. Nothing is achieved except through organization. The spirit must take form. If the dreams that are concrete are to be accomplished it must be through the machine. Today there is the same machinery as when the Unitarian body was organized three-quarters of a century ago. Obviously, it does not meet the needs of our day and is awkward. I understand you propose a philanthropy, but if you want to do more I have a suggestion to offer. The greatest benefactor is he who brings a thought to one, he who makes life sweeter and stronger, therefore it is with joy and pride I am going to make you a proposition. This is my story. In the little city of Brookings, South Dakota, the professor of geology at the university had unsettled, through his scientific instruction, the faith of some of the students. The W. U. T. U. asked to have the professor removed, but the directors did not grant the request. The professor was greatly disturbed by the bewildered gropings of the young people who said: 'You have taken from us our Lord,' and he wrote to us asking if we could give them something in the place of their old beliefs. I have been there several times and have met 50 or 60 of the young people who have come eagerly to get something as a substitute.

'We stand between denials and the orthodoxy which accepts nothing of the new thought. We as liberals are but few in a waste and desert place and should stand together. There are two classes in the world—those governed by superstition, and the other by reason. We of the latter are in the minority; we have not the same view point as the others. Their idea is to save men; ours is that salvation is character. Ours is neither the scientific nor the strictly religious side. Our task is first—to spiritualize science; secondly—to present to the church a view point of religion which is humanitarian. In this spirit I present this plea—that you make it possible for us to send someone every month or two to Brookings.

"The Western Conference is a pioneer; on its seal has been engraved freedom, fellowship and character in religion. Dr. Eliot has used an oak tree as a symbol of Unitarianism, but instead of planting the tree in the ground we have put it in a flower pot, he says. Now this is your opportunity to help plant acorns in the earth.

Mr. Hawley, who was Mr. Backus' predecessor as secretary of the Western Conference, gave further light on the organization of the American Unitarian Association and the Western Conference. He concluded his remarks by expressing his deep interest in the suggestion of Mr. Backus in regard to assisting the young people of Brookings, knowing from his own experience what it means to feel the touch of a friendly hand when cutting the ties that bind one to orthodoxy.

Following the addresses a motion was made and carried that contributions for Brooking should be asked from the individual Alliances. The meeting then adjourned for luncheon and the usual social hour.

MARY C. S. SPERLING, Sec'y.

THINKERS
WILL BE INTERESTED IN
UNITY —The Official Organ of the— CONGRESS OF RELIGION.

The Senior Editor, JENKIN LLOYD JONES, is an Author, Preacher, Lecturer and Writer of commanding genius and very wide reputation. Among the contributors are leading men from all denominations who believe in "The Larger Fellowship" of all high souls. Subscription price $2.00 a years. Ten weeks on trial for ten stamps. Sample copy free. Address Business Manager, Lincoln Center, Chicago.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service 10:30 A. M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45, A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M. Rev. William E. Ennis.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service. 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Dr. M. Rowena Morse.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. No services.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. C. F. Elliott, 817 Fifth St.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank S. C. Wicks.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10.30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Henry A. Weston.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M. Rev. E. A. Cantrell.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E. S. Treworgy.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M. Rev. G. H. Rice, 819 Court. St.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M

St. Joseph, Mo.—Unity Church. Ninth St., between Edmond and Felix Sts. Hour of service, 8 P. M

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service. 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

St. Paul, Minn.—Unity Church, Wabasha St. and Summit Ave. Hour of service, 11 A. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service P. M alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. Abram Wyman, 105 Greenwood Ave.

Washta, Iowa. Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis 530 Majestic Bldg, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF
UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5510 Washington Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director. Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President. Mrs. Mary S. Russell, 1318 Race St.; Secretary. Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Womans Alliance. President, Miss Florence Dority, 2222 Parkwood Ave; Secretary, Mrs. Sidney S. Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. Maude L. Seymour; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2:30 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. Presi- Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies A d Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts., Secretary, Mrs. Geo. R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. Alexander Clark, 926 Judson Ave.; Secretary. Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. E. E. Taylor; Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. F. F. Temple. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings second Wednesday of each month at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. W. J. Roberts, 723 Orleans St.; Secretary, Mrs. Emma S. Heller, 1112 High St. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance. All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesan, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Avenue.; Secretary Mrs. Josie Kuhnen, 3849 Flad Ave. Meetings first Friday of each month at 3 P.M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.; Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President. Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1246 Columbia Street.

Denver.—Unity Church Alliance. President. Miss Adelaide Butterfield, 3209 Eliot St. Secretary, Mrs. E. W. Smith, 2354 Lowell Blvd. Meetings every Thursday at 2:30.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F , Edgerton, Kas.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank, Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B., Troy, Ohio.